844 in a kneeling position. Only women and girls may be present; men are not allowed.

845 If the mother dies during labor in Ussuwi and Bukumbi, a Caesarean operation is performed in order to save the child. It is said that in Kissaka and Mulera people do not dare to perform this operation.

844 After delivery the woman is nourished with a mixture of milk and cow's blood. Later, beer (nzoga) is added to this diet, as well as a mixture of peas and bananas of the nkamba variety.

The navel cord is cut with a reed splinter. On the fourth day, 846 it is said, the navel is finally trimmed. After this the mother sweeps out the hut and places the rubbish in two baskets (ntaro) which she carries out with the help of her neighbors. The women go in a row, one next to the other, and in this way they accompany the young mother to a previously chosen spot where the contents of the baskets are scattered. After the women return, the husband serves banana beer to the midwife, but before that he performs a libation.

846 On this day the neighbors call and bring presents in honor of 431 the child's birth. The presents consist of food and drink, for example, bananas, peas, sweet potatoes, beer, and, among the 852 Batutsi, milk. This ceremony is known as bihembo.

In Kissaka the guests kneel in honor of the father. He accepts 852 the honors standing, holding a wooden spear (muko) in his hand and with a sword (ngota) behind his back. He calls upon Binego and Mugasha and expresses his gratitude for the honor by spitting nzoga (banana beer) upon the visitors. If the newborn child is a boy, the father puts a small spear, a small bow, a nail upon which to hang the bow, and a small shield woven of grass into his hand. When he gives the bow to the child, the father spits and says: "akavuna muheto kandi ntaka uvune (if he breaks the bow, may he not break it again)." When he presents the spear, he says: "arakagua mukicho kandi ntaka kigwemo (if he is attacked in ambush, may it not happen again)." When the shield is presented: "kiliho arakagua mungabo kandi ntaka kigwemo (if he should fall upon his shield, may he [229] not fall again)." Finally, turning to the nail on which the bow is to be hung, he says: "arakavuna ingaugo kandi ntaka uvune (if the nail breaks, may it no longer do so later)."

852 If the child is a girl, the mother gives her: lugori, a head band of corn straw which is a symbol of motherhood; luhindu, a needle; and ntamyi, a papyrus thread.

In describing this ceremony, Father P. Schumacher (1) says

1. Schumacher, Father P., "Die Ehe in Ruanda [Marriage in Ruanda]," Anthropos, 1910, p. 901.

that the child, be it boy or girl, is also presented with hoes with which invited children cultivate a piece of land one square meter in size at the spot where the child's uncleanliness is buried. This ceremony is called kusohora and takes place on the eighth day after birth. Present at the ceremony are the child and the mother, shaved for the first time since her confinement.

553 The next day the child is given a name. In Kissaka it is said that children are not named until they are three or four months old. The grandfather names the son, and the grandmother names the daughter. At this ceremony the child is laid on the ground before sunrise and called by its name. If a child has not been born
551 within the house, it is given a special name. In that case a boy is called Maira, and a girl, Nanzira. Besides these names, children are given other names, even those of strangers. Some of these are nicknames and often replace the regular names.

We must also mention that everyone has not only his personal name and the name of his clan, but also the name of his umuzimu, that is, of the ancestral spirit which remains in contact with him. I could not find out any details about this. It seems that the name of the spirit to which the child must make offerings and build a spirit hut (ndaro) is used as the child's second name.

Besides these names people also have boastful names. Father Schumacher (2) says: "Every Munyaruanda, or at least every warrior,

2. Ibid., p. 895.

has a kivugo, that is, a nickname that extols his outstanding characteristics, especially the warlike ones. The byivugo (plural)

8: Hall G-5 (1929-31) 1938 FO42 Rundi FO42

586 851 768 is, however, an exception recorded, where, on a man dying leaving only female children, these were taken charge of by the village headman. The right to custody sometimes involves investigation of paternity, the nature of which is fully understood.

[691] *Instances*: A man sues his wife's new husband, after divorce, for payment of bride-wealth or else for custody of a child of which he claims she was pregnant when she left him. A count of months establishes the paternity of the new husband.

The son of a man deceased sues the man to whom the widow has gone, she then having a four-months' old child, for the first offspring of the new union as well as the other child, on the grounds that she was pregnant at the time of her husband's death. The Court finds that no woman has ever been heard of suckling a four months' child and pregnant of another, and therefore awards the eldest child only.

In a third case, it is necessary to establish paternity as between three possible fathers.

[862] An unweaned child will remain with its mother till weaned. If not claimed then, her relatives or new husband may claim recompense for the cost of bringing the child up: in one case a goat is to be paid, in another, half the milk of a cow, and 3 hoes.

768 428 As a corollary to the right to the custody of a child, the heir of a man who has died has the right to the bride-wealth in respect of a girl child, when the widow has returned to her relatives and the child has not been claimed before she reaches marriageable age, subject to a deduction for the cost of bringing her up.

[691] *Instances*: In the case just cited, the milk and three hoes represented a deduction from the total bride-wealth of a cow and five hoes.

In another case, the woman's relations resist such a claim on the ground that when she left the heir, her son, and went home, he claimed only her clothes but not the child. Their case fails.

In one case, a man lost his reason, and his wife went off to another man with her three children, of whom two were females. This other man married off one child and betrothed the other. Both contracts [681] were dissolved, the man was fined and in addition was made to refund to their father 14 hoes which had been handed over for maintenance of the children.

586 Dissolution of marriage is found to take place on numerous grounds. The records disclose causes of offence by the husband as follows: